THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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VOL. 2.] THURSDAY MAY 30, 1918. [No. 6.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs. 3 only.
Single copy As. 2 only.

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A Vision Of India.

SARASWATHI.

By K. S. Ramaswami Sastri, B.A., B.L.

O thou third stream of our Triveni sweet!
Why hast thou fled far, far beneath the earth?
Is it because of thy sweet girlish mirth
Which with gay laughter and melodious feet
Doth play on us this innocent deceit
And hids't thy holy form of heavenly birth?
Or is it that thy sweetness and thy worth
Disdain upon thy banks' man's sinful feet?
Thy pent-up love for our most holy land
Is heard at pure Praying murmurs sweet
O nymph sung in our sacred Vedic lore!
At this sweet junction of three streams I stand
And drink deep draughts of peace which passion's heart
Allays and kindles love-blooms more and more.

The Hindu Message

THURSDAY EVENING 30, MAY, 1918.

Economic Progress in India.

In Europe, the prevailing ideal is that of "the economic man." Individuals, social groups, and nations are judged only by the extent of their material equipment. Competition and monopoly—the two great economic opposites—are the governing forces in society, and each of them has its proper sphere of operation assigned to it so as to make the nation rich in material possessions, enjoy the greatest social welfare, and gain the largest amount of national prestige and power in the world. Both competition and monopoly are given free scope in each community within its sphere of operation in order that each may reach its maximum limit in the amount of its production and the excellence of its workmanship. Every one is expected to be actively engaged in work, to do what he is best qualified to do, and to turn out the highest amount he can to be added to the produce of the country. It is this economic ideal that has enabled European nations to become the greatest and strongest powers in the world. The exploitation of other countries and communities has enabled them to amass wealth, to give ample employment and wages to workmen, and thus to unite all citizens by the common bond of mutual interest and mutual service as against the rest of of the world.

This ideal of an economic society has hitherto been opposed by a few, chiefly on the following grounds. Men have not always found it possible to take up the employments for which nature has fitted them. In order to keep off starvation, many have to take to the work which first comes to them. The capitalist carefully studies the existing conditions of demand and the prevailing fashions in order to satisfy them and thereby ensures the making of his fortune. The workman has also to adjust his capacity for toil and the conditions under which he will work to the call of the capitalist, and not from the point of view which will determine the amount of his own happiness. A distinguished Western writer on economics has said:—"A world in which men have surrendered the best hours of the day to unsatisfying drudgery, and banished happiness to their brief periods of tired leisure is so far from civilised that it has not even made clear to itself wherein civilisation consists." No clear conception of civilisation can be formed so long as men have no idea of what is truth, and so life is without an aim. The famous Italian thinker of to-day, Benedetto Croce, says:—"Truth is always surrounded with mystery, an ascending to ever higher heights, which are without a summit, as Life is without a summit." Under these conditions, life has been conceived as an indefinite amount of activity in order to exploit other communities as much as possible and to accumulate power and wealth as means to further activity in the same directions. In fact, life has no ultimate aim, and work brings no happiness, for the individual.

It is these circumstances of European life and thought that has brought on the gigantic world-war to-day. Germany, under the guidance of its Imperial War-Lord, has resolved

to show its "mailed fist" to the world, and to have its share in the exploitation of Asia and Africa and recover thereby by force the ground it has lost in consequence of its tardiness and want of foresight. The nations of West Europe are in danger. America has been induced, by policy or accident, to join them, but it has no interests in common. Dr. Wilson has, as the mouthpiece of his countrymen, declared that the aim of his policy is to secure to each and every nation the right of self-determination in politics, of having its own system of government and the right to live up to its ideals of life, and that the ideal of force and strife must be replaced by the peaceful co-operation of all civilised nations under the terms of a universal peace compact.

If this ideal is to be carried out in the future, European nations must abandon their ideal of striving after national efficiency and the feverish haste of each to accumulate wealth and power in advance of all others through the exploitation of Asia and Africa. Efficiency, political and economical, leads to increased production and accumulation, and that, in its turn, to further extensions of dominion, power, and prestige in the world. The existing social order in Europe can, therefore, be only an instrument to some end not yet in sight, but is inseparably associated with social and political strife, within and without. It can never lead to that sane and safe ideal of lasting perfection in peaceful well-being and self-culture which is alone worthy of being accepted as the true aim of life. Moreover, all nations cannot adopt the ideal or policy of exploiting others without coming to blows. Furthermore, if some are to be exploiters, others must necessarily be content to become the exploited. Hence, under the existing conditions, a league of nations bent on securing to all communities the principle of self-determination and carrying out the principles of righteousness in international dealings must prove a delusion and a dream.

If the policy of universal self-realisation becomes a reality, India need not abandon the economical principle which is inseparably associated with her ancient civilisation. It is the principle of industrial peace and harmony through the co-ordination of structure and function in the different parts of her social organism. The spiritual principle of Svadharma ensured to her the differentiation of function among her several communities, while at the same time it secured a just distribution of the total produce among all classes. The Western societies have chiefly cared to organise themselves internally on the basis of unrestricted industrial competition in order to make production the largest possible, and never bestowed a thought on the need of a just distribution of the produce of labour. Hence, there have arisen the interminable conflicts of labour and capital, the enormous evils of the factory system, the existence of colossal fortunes and ostentatious luxury side by side with galling poverty or even destitution and starvation. If these evils have been recently remedied, it is due to the utilisation of oppertunities for the greedy exploitation of Asia and Africa and the efforts thereby helped which resulted in lessening the misery of unemployment or under employment and in offering help to the poor and needy through the various philan-

thropic agencies working under state patronage or supervision.

The problem of economic co-ordination and integration will become urgent in the India of the future. In the past, our chief difficulty has been that the family and the caste carried on their industries in isolation and without the integration needed to strengthen them against the overwhelming forces of foreign competition and exploitation. In the future which awaits us, national protection against foreigners will be freely resorted to, whenever needed, though it will not alone suffice for the achievement of industrial progress. We are indebted to our contact with the West for our knowledge of new means of advancing the welfare and unity of aim among the various parts of the Indian industrial organism. The study of Western co-operation has taught us how to provide credit to our small workers whenever they are overtaken by times of struggle. Co-operation may also be resorted to in order to supply Indian workmen with the tools and appliances they need in order to carry on their callings and crafts, and also to enable them to obtain the raw materials they need. The elements of industrial, commercial, and art-education on modern lines should be given so that all may improve the traditional methods of production. The Indian village should not be allowed to decay. In Europe the cry has been "back to the land," "back to the village." The co-operation of town and village in industry should be maintained, so that both agriculture and manufacture may flourish together.

A great Christian Missionary and teacher of South India,—the Revd. Dr. Miller—who is yet happily spared to us, once declared that India alone has discovered and taught to the world the doctrines of "the omnipenetrativeness of God and the solidarity of man." Hence we see in India, throughout her history, the solidarity of all her industrial workers, and never any competitive conflict among them. Our caste system has made for the consolidation of society, not for competitive conflict within it. There has been no struggle for existence and no conflict of interest, between the various classes of society. No individual, group, caste, or race has exploited another and deprived it of its means of healthy living or healthy growth. India has drawn neither the rural population into the towns, nor the urban population into the villages. She has not split up the family, and so has not substituted the inhumanities of individualism for the sanctified solidarity of the life of the still living joint family group. The Indian labourer will not become enslaved to the entrepreneur, if the introduction of the factory system is prevented by the adoption of a system of protection which will keep out the competition of the foreign producer and thus enable the Indian to maintain its ancient system of home industry whether in towns or villages. The domestic affections, too, will thus be maintained as well as ever in all their sacredness, and both men and women will be saved from the inhumanity of separation from those near and dear to them which the factory system entails during the long and dreary hours of toil and drudgery during the day. Indian religion and art will, as ever, be in close alliance and form a blessed link for people of all castes and communities, keeping ever alive the conception of the

duty of the individual to society and the state in the hearts of all, while at the same time both contribute their best endeavours to the maintenance and persistence of the idea that the transcendental perfection of the human spirit is to be attained in the Vedic and traditional forms of God-realisation in a future world or of Self-realisation even while living here.

The Conjeeveram Conference.

The twenty-fourth session of the Provincial Conference at Conjeeveram was the first held after the separation of the Andhras of the northern half of the Presidency, and it presented also other unique features. The Tamilian mind, it must not be forgotten, is no longer what it was,—bent on the gaining of successive steps of national progress through the realisation of harmony within and strength without. It is torn by internal dissensions and petty factions. It is led by uncertain alien influences and personalities. It has lost its world-old anchorage of faith in Dharma. It pants after novel sensations, and allows itself to be led hither and thither by the impulsive sallies and ebullient emotions of young men in a hurry whose one thought is how to capture the front places at a bound and are regardless who their allies are in achieving their ambitions. It has evidently lost touch with the realities of life and hugs to its hearts embrace adventures and adventurers of various sorts. No wonder, then, that, during a large part of its proceedings, the Conference devoted itself to what *The Hindu* calls "an unnecessarily prolonged discussion" of one subject only,—one, too, on which a serious difference of opinion did not exist and such divergence as showed itself related more to the form in which popular opinion should find expression rather than to its substantial or essential intent and purpose. There was no full, fair, and free discussion of any other topic. There were no leaders, and therefore none to be led. Leadership means behind it the moral force of a commanding personality or the enchantment of an exalted public and national aim or principle. With but a few exceptions, there were none among the assembled delegates whose career had been marked by any high purpose or consistent endeavours. An eloquent voice or an imaginative temperament is no guarantee of sanity in purpose of knowledge of details, of the ability to control a critical situation, or the dignified self-possession which can rapidly rally men round a banner when apt to lose their self-control. We had, from the outset, felt serious misgivings as to the wisdom of choosing Mrs. Naidu as the President, but purposely refrained from giving expression to them lest it should be said that, as we are avowed champions of the Hindu Dharma, we are opposed to the progress and freedom of Indian women on modern lines. The event has at least shown that there is such a thing as a premature attempt to bolster up that cause. Mrs. Naidu may have, in unrivalled or unusual abundance, her Bengalee national gift of copious and sonorous utterance, but she has never yet shown her mastery of the details of Indian politics or of the principles and personal forces which make up Indian politics and give it a character so uncertain, so complicated, and so full of pitfalls. Mrs. Besant was, of course,

there,—and her inevitable presence is itself enough to spell uncertainty and complication and the probability of stormy scenes occurring. No one—not even herself—can be certain where her chameleon-like changes of front, her fertility of resource, her mastery of the arts of speech, and her uncontrollable egotism or strange power of fascinating men would lead her. Certainly highly respected men like Mr. Kesava Pillay or Mr. Govindaraghava Iyer were there, but somehow they failed to rise to the needs of the situation. The eminent journalist, Mr. Kasturi Ranga Iyengar, was also there, and he did not fail to bring into exercise his well-known characteristics of moderation, dignity, and self-control. But having only recently made his entrance into the arena of Indian politics, he has still evidently not acquired the mastery over men needed to impress his own views and counsels on an assembly agitated by sudden impulses or conflicting motives. The result was to convert the Conference, during a considerable part of the sitting, into what we cannot but regard as a bear-garden,—into what *The Hindu* calls a "Pandemonium." It is a thousand pities that South India which has always had a name for sobriety and steadiness has been brought to this sad pass,—that paltry personal ambitions, devious courses and subterfuges, and the disregard of true national interests should be allowed to interfere with the steady and sober advance of the popular interest.

We shall proceed briefly to express our views on the particular question which alone was taken up for full discussion at the Conference. The question was whether or not clause (b) of Resolution II moved by Mrs. Besant should be dropped and the amendment of Mr. Satyamurti substituted. Mrs. Besant's clause (b) contained the proposal for the formation of a citizen army on lines resembling the British territorial army organised by Lord Haldane before he left Mr. Asquith's Ministry on the declaration of war with Germany. No one objected to the formation of a citizen army, but only to the proposition in its favour forming clause (b) of Mrs. Besant's Resolution II. Clause (b) was to be substituted by Mr. Satyamurty's amendment accepting the resolution in favour of voluntary recruitment passed at the Delhi Conference and offering the help of all political organisations in the land for securing the success of that measure. The only difference seems to have been whether the proposal to form a citizen army was to form part of Mrs. Besant's Resolution or of another Resolution to be subsequently moved (viz. No. III). Though there was no difference of principle between the two parties, they refused to arrive at a settlement. Hence Mr. Satyamurty's amendment to Mrs. Besant's clause (b) stood and was passed by a substantial majority. But we all know what is to be expected of Mrs. Besant,—that she will not accept defeat. Defeat always unsettles her mind. Her usually masculine intellect and temper gives way before the feminine temperament in her which either induces her to make the attempt, by means of legal or other artifices available to her under the circumstances, practically to set aside, or at least to nullify in a formal manner, the verdict given against her,—or, if this attempt fails to make a complete somersault and

play a new role altogether which would enable her to regain her ascendency over the multitude. In the present case, she contrived, and with success, a plan to set aside the adverse verdict against her, and it succeeded exactly according to her expectations. Her device was to demand a poll, and it was readily conceded by the Lady President. This was a most unwise and improper course to take,— for, many who had voted against Mrs. Besant's clause (b) either left the hall or were afraid to proclaim themselves against it when their names were called out. The result was that the votes for and against were now equal, and the Lady President gave her casting vote for the clause in order to have it carried.

If Mrs. Besant had simply contented herself with the demand for a poll or encouraging the demand for it if made by others, even then the incident would have been unpleasant enough, but she made a speech full of vainglory and even of insolent denunciation of those who had opposed her. She referred to their opposition as "the shout of the noisy", and to herself as "an old public speaker", and went on to say that "she had never been beaten in the end". She threatened also that "she would hold public meetings all over the Presidency and make them cancel the proceedings of the Conference." A disposition to parade her past and present glories is, as the world knows, a well-known characteristic of hers which her followers or others might be inclined to tolerate in one of her age and with her record of active Home Rule work. Still bluster and egotism are, in any and every one, always indecorous and offensive,—especially when they are combined with contempt or denunciation of opponents. But Indians—even Indian leaders of high rank and laborious services in the cause of the motherland — feel that, without her aid, they cannot win the goal they have in view. So they have lifted her to the exalted position of President of the Congress for the year. So we must get on with her as best as we can, and can only hope for better times when Indian political leaders of another type will appear to guide the nation in its efforts to regain self-government and self-respect.

Notes and Comments.

The Hon. Mr. S. Srinivasa Iyengar says in his address at the Social Reform Conference:—"The war has during these four years searched the heart and soul of mankind." Also:—"It brings into clear relief the noble achievement of Hinduism in discovering the just mean between self-assertion and self-restraint." If this "noble achievement" of Hinduism is due to caste, why does he want to destroy it and rejoice at its "being no longer what it was"? We know that there has been caste in India for at least three thousand years, and all this time it has not hindered the mission of Hinduism in accomplishing this "noble achievement." Why should it be condemned now? If caste is abolished and separated from Hinduism, how can we be certain that it will stand and continue to fulfil its mission apart from that which has been its inseparable companion for thousands of years?

* * *

Nor is it easy to prove that Hinduism existed apart from caste. For even foreign scholars—and in fact the latest among them to investigate the matter—have held that there is caste even in the Rig-Veda. Professors Macdonnell and Keith have made the following emphatic pronouncement in their recent work, "The Vedic Index,"—"It seems certain that in the Rig-Veda this Brahmana or Brahmin is

already a separate caste differing from the warrior and agricultural classes." The French scholar and historian De La Saussaye also says:—"More especially among the Persians the same four castes are mentioned (*Yasna*, XIX. 46). From this we can naturally see that this division cannot be the product of any specially Hindu development, but existed already *in the oldest, at least Indo-Persian* times." Thus it is clear that "the noble achievement of Hinduism" referred to by the Hon. Mr. S. Srinivasa Iyengar has been made by Hinduism *in association with caste.*

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In Europe there has been no caste and yet it has been unable to add "this noble achievement of Hinduism" to its credit,—an achievement which the European world needs to-day. If with caste it can be accomplished, and not without it, there is good ground for supposing that caste may have helped its accomplishment. Why, then, should we now "educate the Hindu community to give up" an institution which has co-existed with the Hindu organism, and thereby run the risk of doing it lasting injury? The so-called "cramping effect" of caste is purely based on academical theories and fancies.

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The Hon. Mr. S. Srinivasa Iyengar, in a long paragraph, enumerates the "restrictions of caste" which have produced what he calls "a cramping effect" on Indian civilisation. These so-called "restrictions" have had a negative and a positive effect. In the first place, the absence of them has led to the building up of European civilisation on the delusive and dangerous basis of exploitation. The Anglo-Saxons and the French, and especially the former, have been hitherto the most succcessful among the world's exploiters. It is the Germans' envy of them that has brought on this war. The Irish who have long suffered from Anglo-Saxon exploitation first asserted their claims to freedom, first, economically, and then politically. India has also now become impatient of exploitation, and begun to assert its claims to freedom. The time is coming when the policy of one nation exploiting another will have to be abandoned, and the civilisation of "surpluses" founded on such exploitation will cease to exist. The Indian restrictions on sea-voyage have had the effect of preventing the exploitation of other nations by India; and the Indian idea of Svadharma has prevented the exploitation of one community within the Indian state by another. Our restrictions on marriage are aids towards the ideal of renunciation which alone can lead to the supreme other-worldly ideal of Mukti. The Indian Dharma has early recognised that no nation should exploit another or be exploited itself, and that nations must be self-contained and progressive within its own limits, both materially and spiritually. Each nation is an organism. There must be self-determination within each national organism; and universal peace and amity can be secured only by each following its own economic and spiritual progress without encroaching upon others' possessions and exploiting them for its own advantage. After the war is over, all nations and communities will have self-determination; national self-assertion by exploitation of other nations, and the self-assertion of each community within the nation over others will cease, and with it the civilisation of the type now prevailing over Europe. The Indian ideal of Svadharma will, and must, triumph in the end.

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The Hon. Mr. S. Srinivasa Iyengar says:—"The maintenance of caste-superiority depends upon the effective consent of Hindu society as a whole." Hindu society is based on the ideal of Svadharma, not on that of caste-superiority. All caste Dharmas are equally needed for the maintenance of the social organism, and for the soul's elevation from the bondage of Samsara. All castes can, by the practice of Svadharma in accordance with Shastraic precepts, obtain such elevation and so there is from a spiritual point of view, no caste superiority or inferiority at all. Socially the Brahmin is the teacher of Dharma, and so he enjoys a certain amount of superiority only in the eyes of his disciples. But we must not forget

that a Brahmin may learn the highest Dharma even from men of the lowest caste. As Manu says:— "अन्त्यादपि परो धर्मः" "The highest Dharma can be learned (by a Brahmin) even from the man of lowest caste." Thus the burden of inequality, so-called, is not at all a serious one. Moreover, the Shastra lays down :—
"विप्राणां ज्ञानतो ज्यैष्ठ्यं" "The superiority of Brahmins is due only to his knowledge." If a Brahmin has no knowledge, little or no superiority is allowed to him. The superiority due merely to birth in the caste is merely nominal, and so beautifully small that it may be said to be practically non-existent. The Shastras, themselves, speak of the *Brahma-bandhu* as being on a level with the lowest caste, and allow no superiority on account of birth,—any such superiority as is referred to by the Hon. Mr. S. Srinivasa Iyengar.

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The Hon'ble Mr. S. Srinivasa Iyengar says:—"The desire for self-assertion on the part of the educated Non-Brahmin is bound to lead to increasing friction between Brahmin and Non-Brahmin." The existing *friction* is of only recent date, and is due to the fact that the Brahmins have monopolised the prestige and emoluments which the holding of various offices confers on them,—and not to the fact that they are born within the Brahmin caste. There is no friction between the educated Non-Brahmin and the Brahmin Pandit class. The Hon. Mr. Sankaran Nayar has declared that he would even welcome the existence of a Brahmin caste which devotes itself to spiritual life and learning. There is also no friction between educated Non-Brahmins and the class of *Brahma-bandhus* who abound in our society. Let all educated Brahmins resign their posts in the service of Govt., and the Non-Brahmin agitation will cease at once. Let the Hon. Mr. S. Srinivasa Iyengar set the first example.

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The Hon. Mr. S. Srinivasa Iyengar says that "Varnasrama movements have weakened the position of the Brahmana caste and by justifying the arguments of its critics have helped the cause of social reform." If so, let him come over and help us by every means in his power. Why does he condemn the movement in season and out of season? Why does he preside over the Social Reform Conference and not over the Varnasrama Conference so as to advance its aims and methods?

Olla Podrida.

The Bijapur Social Conference presented the spectacle of a wrestling match between the President who wanted a particular resolution and the audience who wanted a different resolution. The resolution moved was that Act III of 1872 should be amended so as to omit the inquisitorial clause about not progressing any of the recognised religions. There was oppositon. The resolution was put to the vote and was lost. Then the President said that only delegates could vote. Even then the resolution was lost. Then the President revised the question as to whether those who voted were delegates. It was found that those who voted for the resolution were in many cases not delegates. But the President did not resort to the register of delegates or adopt any other reasonable procedure. He put the resolution to the vote again. It was again defeated. Then he adopted the heroic remedy of dropping the resolution. What a farce!

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At the Conjeeveram Conference there was a slight incident full of premonitory importance. It is said that a lady voted for the now famous amendment and that her husband voted against it. On this being known the husband and the wife had a slight disagreement. But all this is inevitable. How else is the national will to be ascertained? What is a happy home in comparison with a vote? No doubt political privileges will mean political duties, the frequenting of political clubs hearing and delivering political lectures, political intrigues, a general lowering of emotional purity and refinement, etc. etc. But what are all these circumstances as against a vote?

SCRUTATOR.

The Higher Education of Hindu Women.

By S. Amudachari.

This is a problem that has engaged the attention of many, but to which no happy conclusion has been arrived at until now. It has demanded an urgent solution for a long time past, and the demand to-day is certainly very pressing. We have to admit in the beginning that there is a radical and fundamental difference in the very constitution and nature of the two sexes. Therefore it is not reasonable to say that what applies to the one may equally well apply to the other. Man, by nature is hardy and stern, fit to bear the hardships and the toils of the day, and more ready to force the trials and dangers than a woman. Woman on the other hand is more gentle and delicate, and it is not for her to go forth and battle with the hard problems of life. She is destined to be as a solace and comfort for man, in times when he is run down by adversity. Here is the pleasant function of cheering the down-spirited and the weary man who returns from his toil. She is the very queen of the hearth; and as Ruskin would have it she has the responsibility of even shaping the morality of man. All these devolve upon the woman, and she has to sufficiently equip herself for the task, that she has to perform during the course of her life.

We shall first examine what kind of education she has to receive. There is a certain school of thinkers who absolutely deny to be persuaded that a certain amount of education in a girl, say, is surely to do her some good,—for is it not a better state of things at any rate, than it would be if she remained absolutely ignorant of anything. On the other hand there are some who would insist upon the so-called higher education for our women, who would have them go through all the intellectual gymnastics, take degrees, and be weighed down with heavy gowns. I am not quite in agreement with this school. But what then? Is it possible to give a rational Education—one that would be useful, and that would not corrupt the mind of woman? Can we assure ourselves, every one of us,—that we by our education with our degrees in the university are quite safe from the influences of this higher education that has been given to us? The craze for everything modern, everything western, has taken hold of our youths with grim grip. The result of it is hairs being cropped off, golden spectacles dangling before the eyes, all kinds of fastidious dress and above all a corrupted un-Indian mind. The gravest and the most calamitous result is the unhinging of the Indian mind. It has been made to view things quite with the European spectacles. The consequences of it are, that anything not savouring of the western, or the modern, is being scoffed at and held in contempt. Our shastras,—the holy lawgivers the most scientific, are simply cast to the winds by some of our youths. It has made some, most irreligious and ungodly. The writer had not long ago an opportunity to come in rather close contact with a set of our young men, who would indulge in all kinds of expression and abuses, about our holy books and shastras. But surely, we have been picturing to us the dark side of the influences of modern Education. There are many cases, who have turned the better for this Education,—but are we sure that they are the generality and not the exceptions.?

Thus the question of higher education is not quite very encouraging, taking into consideration its effects upon us. We have now the special advantage of having had the benefits or otherwise of the experiment, and we shall try therefore to have them in view when we discuss the question for our women. It is my contention that this present system of soulless higher education is not quite the thing that women want. There has been the custom—unfortunately enough for some of our modern men—that our women do not mix in society as the western women do. Again it is a fundamentally wrong notion to think that unless we adopt western methods of thinking and doing in anything and everything, we cannot attain any true civilisation. We have already been once in the height of civilisation, when Europe was still in barbarity. What does after all Society

mean? And what is civilisation? Do they consist in dragging out your women from out of their modest places in homes, thrust them in all kinds of societies of fashionables, and I would even add, moral rakes, and hand them over to them for the pleasant function of shaking their hands? If this be civilisation, if this be high life in society—we do not want them,—for they have not their basis in morality either of thought or of action. I have digressed a little above, but I beg the pardon of my readers for the same.

What the subject of the Education must be is next to be discussed. The solution of this question offers itself in various ways, for it depends upon the individual who takes it to decide it. It may be reasonably urged that the education that is to be imparted to our girls ought to be of a purely national character—by national I mean thoroughly Indian in sentiment and subject. There are yet our old Puranas and Epics, to be taught carefully, and fully to our girls. This may help to form a character that is essentially Indian. Sanskrit may be given an important place in the curricula for it is a language that is pure and dignified. Some may be for even English into the studies. I do not see any harm in learning a language merely for the sake of learning it. But it must be always borne in mind that it is a foreign language, and that it ought not to be allowed to usurp the place of our vernaculars, which have to be the media of instruction. Much depends upon the institution; for it has to enforce the study of vernacular foremost, and give, if it is necessary, a secondary place to English. A little bit of Scientific Education will certainly be helpful. By Scientific Education, I do not certainly mean a regular course through a chemical laboratory, having the knowledge to prepare the various substances and gases. It is enough if the fundamentals are learnt. Physiology and hygiene, closely allied as they are may be emphasised upon:—and various other things, which do not call for mention here.

It is admitted on all hands that it is not possible for our girls to go to school after a certain age. Hence the main object of this Education must be to fit a girl, who generally has to retire from school, not much long after her 12th or 13th year, with a certain amount of Education and theoretical knowledge, as would enable her to see things for herself as far as possible. I do not think it is impossible for her, to continue, according to her own taste, a further course of education at home, guided as she would be, by this time, by responsible men.

Thus instead of making her go through the secondary and higher education in the schools and colleges, and after all being none the better for having received the soulless piece of education it will be well for us, if we start our own schools, truly national in spirit imparting to our girls an education that will certainly be helpful to them in their life, and which would enable each one of them to lead a good and godly life.

Shakespeare and the future of Indian Drama.

By K. S. Ramaswami Sastri, B.A., B.L.

I shall try in the course of this lecture to indicate the great possibilities of the self-expression of the soul of India in the realm of dramatic literature, in the light of the inspiration derivable from Shakespeare. The measure of our achievement in the realm of literature and art is a true test of the spiritual power of the national consciousness. To say that a nation can be great in the realms of practical achievement without achieving a corresponding measure of greatness, in the realm of the ideal argues an utter want of vision; it is like saying that the sun can give heat without at the same time giving illumination. The most satisfactory thing about the progress of Indian civilisation at the present day is that there is a steady attempt made to attain an equal mastery over the realms of the practical and of the ideal. The task of building up the higher literature of the land which will be worthy of the higher social and political destiny

*A lecture delivered at the S. P. G. College Shakespeare Society's anniversary.

which is awaiting its inspiration could not be sought from a better quarter than from the great dramatist who lived in one of the most heroic epochs of history and at the same time had the luxurious vision and universal outlook which are the characteristics of those who are forces for all time.

"The Spacious times of Great Elizabeth" and the great era of progress in India to-day have many features in common. Not only are the great forces operative in life and society at the present day in India, similar in a large measure to the forces operative in the age of Elizabeth, but also the manifestations of those forces in social and literary life are identical in a very large degree.

In Shakespeare's age one of the most important and energising forces in the social life of the day was the discovery of the New World and the consequent stimulation of imagination. Even more than the political and economic possibilities involved in the discovery, the sense of elation and extension given to the spirit of man, was an asset given to the genius of the people. To the Englishman of that day life was a ceaseless succession of joyous and uplifting surprises and there seemed to be no limit to the benignant bestowal of the joys by a partial Providence. In India to-day we have similar forces in operation. The fact that the Western World has not been sought by us in a spirit of adventure but is given to us unsought, does not in any degree lessen the edge of its newness and its attractiveness. The treasures of scientific fact and artistic emotion have been brought to us with a lavish and liberal hand, and we are living in a time of great expectations, which have been called into being by the emancipation of the spirit which is the result of a fuller endowment of knowledge and a higher spirit of joy. The varied developments of literature and art in North and South India which have not only attracted the attention of sympathetic students and critics from outside India but have revealed the beauty of India's soul to herself which to a large extent is due to the new erectness of intellectual bearing consequent upon a new power of learnedness and vital forms of sympathy.

Another force that made for the greatness of the Elizabethan age in English literature was the revival of learning. The fall of Constantinople and the exodus of the great scholars of Eastern Europe resulted in the generation of new, vital, and humanistic relations towards life. The great poets and philosophers and social and political thinkers of the classical age began to hold sway over men's minds which desired release from monkish tyranny and the elaborate unrealities of scholastic philosophy. The fact that the peoples of Western Europe had grown into prominence and power without a rich heritage of humanistic, literary and artistic tradition rendered it necessary that emancipation should come from a different place and a distant age. In India at the present day there is a similar revival of learning all over the land. But the continuity of social life and of a literary and artistic tradition has fortunately rendered it unnecessary to seek this chief source of inspiration outside India. The stream of intellectual and spiritual power, fertilising the soul and the heart, must be like our own Ganges fed by the Himalayan sources and carrying its twofold blessing,—prosperity and salvation—through the heart of the country. There is no higher proof of the greatness of India's literary future than this fortunate circumstance that at a period when the self-expression of India is reaching a higher and higher degree of fulness, the great literature and art of ancient India are still living forces in the minds of men and a pregnant source of inspiration. The Indian Renaissance has thus all the characteristics of the Western Renaissance with this added feature that it is as thoroughly Indian in inspiration as it is Indian in appeal. The great ideal which have become portions of our intellectual being by reason of our contact with the West will only increase the dynamic power of our self-expression in literature and art without affecting its quality, just as the use of rich fertilisers increase the height of a tree, the fragrance of its blossom and the sweetness of its fruit, without in

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any degree changing its fundamental characteristics of colour or quality.

A third force that claims our attention in our study of both the eras is a new intensity of love for the motherland. The driving power which is at the back of every single and seemingly unrelated manifestation of individuality is this vision of the beloved Motherland. This spirit received its most consummate expression in Shakespeare's Richard II, where he says:

"This royal throne of kings, this sceptered isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world.
This precious stone set in the silver sea
Which serves it in the office of a wall
Or as a moat defensive to a house
Against the envy of less happier lands."

The view that this spirit of passionate patriotism, this unitive vision of a benignant Mother is a recent acquisition in this country is not warranted either by the facts of Indian History or the ideas of Indian literature. From the most ancient times down to-day the greatest minds of India have had a passionate spirit of the unity of the whole land and a deep-seated reverence for the spiritual graces of the Mother. The sanskrit verses

जननी जन्मभूमिश्च स्वर्गादपि गरीयसि ।
देशेऽस्मिन् भारते जन्म प्राप्य मानुष्यमद्रुवम् ॥
न कुर्यात् आत्मनश्रेयः तेनात्मा वञ्चितश्चिरम् ।
अनेकजन्मपुण्यैति जायते भारते भुवि ॥

show how India's greatest children have felt towards our Mother from age to age. Sir Rabindra Nath Tagore, who carries forward the main stream of Indian literary achievement with an added grace and power all his own, gives us some of the most consummate expressions of this sacramental conception of the country. I may refer here to one of the most beautiful of his songs of the worship of the country.

"O Thou ! who art the world's delight,
Motherland of our ancestors
Whose lands with solar rays are bright,
Thy feet the blue seawaters lave,
Thy verdent robes the breezes wave
Thy brow the Himalayan mount
Crowns with its snow's purest white,
The day first dawns within thy skies,
The Vedic hymns first here took rise
Poesy, wisdom, stories, creeds
In Thy woodlands first saw light,
Everlasting is thy renown
Who feeds the world and feedest thy own
The Jumna and the Ganga's feet
Carry thy mercy day and night."

The martial spirit which was such a conspicuous feature of life in the Elizabethan era and which is becoming an increasingly prominent characteristic of life in modern India deserves our attention in this connection. In ancient India it was held that for the protection of the graces of the intellect and the spirit there was the utmost need of national preparedness in the realms of political and military life. The well-known stanza

शस्त्रेण रक्षिते देशे शास्त्रशिन्ता प्रवर्तते ।

brings this lesson home to us. One of the lessons which all portions of the empire have learnt from the great war is that for perfect imperial integrity, there is need for military preparedness in every portion of the Empire. And this new-born feeling is bound in the course of time to add to the national endowment as a whole and find expression in literature as well as in life.

It is not enough merely to compare the larger forces operative in the eras above referred to, it is equally necessary to give the methods by which the new-born forces of the two ages found means of effecting the development of literature and the revolution of social life. One of the most important of those methods is the realisation of the dignity and beauty of the home born speech. With the dawn of the Elizabethan era the lingering desire for fame as a writer of the classical tongues became a thing of the past. The realisation of the beauty of the English language and a passionate desire to make it capable of expresssing all the progressive ideas of the world resulted in the acquisi-

tion of new powers and beauties by it. In India also there is a movement in this direction from the farthest north to the farthest south of the land. But it is yet in its infancy and has not yet become a great force in the minds of men. Sir Rabindranath Tagore has won for the Bengali's language, the rare and proud distinction of international recognition and homage and what has been possible for the Bengali must be equally possible for the cultured and refined languages of Western and Southern India. The great vernaculars of India have all along been in close touch with the divine Sanskrit tongue in which is enshrined the highest visions and ideals of our race. They have had a continuous development and have brought solace and joy to countless millions of human hearts during centuries in this country. To say that they have no further elements of potency in them and to attempt to express the mind of India in any other language will be an unmerited censure on the entire past of our race, and further is an effort utterly foredoomed to failure. More than any other lesson which we have to learn from the great Elizabethan age in English literature this is to be laid particularly to our hearts. We must at the same time increase the number of translation and adaptations from other literatures. In the age of Elizabeth it is a well known fact that those who did the humble pioneer work of making translations and adaptations from Greek and Latin, French and Italian were the inspirers of the great original literature that was born later on in the land. In our country the efforts that have been made for some decades past in this direction have been of a halting and faltering character. They have not been done with any set purpose or a clear conception of their present value or future influence. The main bulk of the literary output in the vernaculars especially in South India has been fiction of a strange degree of originality specially in its lower sense of being unrelated to our past, present, or future. We have to learn to be more humble in our literary ambitions for some time longer so that our conserved and self-stimulated powers might in course of time enable us to walk with erect head and firmer tread in the realms of literary achievement awaiting our occupation and annexation. Side by side with these efforts we have to pay special attention to Indian History and to the writing of stories and plays which will be Indian in subject and in style. Even if it were only a bare chronicle of the events of Indian History without a full and thorough interpretation of all the aspects of India's social and political devolpment it will be the first step of the greatest importance to value. In regard to the Indian stories and plays we have to take as models not for copying but for guidance, the attempts made in the Elizabethan age in this direction. The romances of the midddle ages, the great stories and dramas of Greece and Rome were equally laid under contribution by the earlier writers of that age. They supplied the material for some of the finest of Shakespeare's plays. In our country we must have a large class of writers who will be content with similar humble achievement in the present for the sake of the greater good that is to come. This work of course should go on along with the writing of stories and plays founded on the puranic and the classical literature of ancient and medieaval India. India has always been the great story teller of the world and the famous fables of Pilpay have fonnd a warm welcome all over the world for many centuries. The part of wisdom is to preserve those elements of affluence of the national mind which have been our special points of distinction and add to them by ceaseless endeavour. The unlit lamp and the ungirt loin do not merely prevent the possibility of future accomplishment but result also in the loss of our past acquisitions. We must also deepen our hold upon the fundamental conceptions of Indian poetics. In the Elizabethan Age criticism understood as a fine art by itself kept pace with the joint progress of poetic development. In India the great books of Indian poetics and dramaturgy disclose our fundamental conceptions in regard to the function and office of poetry and art. And a study of them will not merely relate properly the

literature of the future in India but will prevent any vulgarisation of taste and the lowering of the standard of literary and artistic loveliness. Along with these movements of literary reformation we should take up also the reformation of social and spiritual life because literary greatness has to be broad-based upon intense social sympathy and religious feeling. In the Elizabathan age Foxe's Book of Martyrs and other writings connected with religious reformation resulted in a wide-spread spirit of mutual trust and sympathy which were among the most powerful causes that contributed to literary greatness. In our country we have to bring into existence a deeper and a more intense spirit of social sympathy and a vital manifestation of religious emotion for the sake of the higher literary age which we earn to bring into existence here. It is only with all these various methods indicated above in harmonious action, that it will be possible to push our literary condition into a higher region of achievement.

(*To be continued.*)

Correspondence.

"The Crying need of the Country."

In the closing paragraph of the Madras Christian College Report for 1917, we read—"In the firm conviction that *Christian education is the crying need of this country* in her struggle to advance, the Council ask for......". It is true that the Madras Christian College has done and is doing very good work in the way of importing liberal education to the Indian people in South India. The success of the College, Christian though it is, rendered so grand, as the report itself openly says, by the fact that the neighbouring sister institution—The Pacheappa's College —shuts its door against all others than Hindus, has made the authorities of the Christian College naturally conclude that they have, by their making no distinction in caste, creed or race in the matter of *English* education, which is common to all the Indian people, a right to think that their work is bound to be permanent and ever for the improvement of India. And why not? It is to be feared now that the Pacheappa's will become much more sectarian and if the present trustees continue to live long and guide the destinies of the Premier Hindu College in South India, the College may become a Non-Brahmin Hindu College, the only question then being if the Funds of the College will or will not suffer. Let that go, however.

The immediate question that is raised by the report of the Christian College is whether christian education is the crying need of the country or what now is being tramped about in the country as *National* Education, wherein the special feature is said to be, or is advertised to be the veneering or may we say, the intercolouring of secular and technical education by the *spirit* of religion, of the Religion of Universal Brotherhood and Sisterhood of man and woman. The advertisement is fine and boldly made. The only question is whether this *new spirit* will be poured into our *old bottles*, and mean, the *traditional trained* Hindus—Brahmin and Non-Brahmin—, Mahomedans, Christians, Parsis, Buddhists, Jains, &c., &c., &c., with the necessary consequence as indicated in the Holy Bible, or whether new bodies will be created by occult methods and this *new spirit* be then poured into *new bottles* viz. Neo-Hindus, Neo-Mahomedans, Neo-Christians &c., &c., what the true character of this 'National' Education will be and what the nation that is evolved by this new universal system of education will be, we can't say now. National Education is clearly, according to our new propagandists, *not* education which is intended for the *existing* nation in India, for we have several nations and not *one* nation on the Continent of India *but* education which will mould all the existing nations into one grand *Indian Nation*, all the parts of which will be guided in their lives by *one* religious spirit, which will be a chemical compound of all the elemental religions of India from the religion of the aboriginal Hill tribes to the Highest Vedanta of India. Whether this national education will precede Home Rule or follow Home Rule or go hand in hand with Home Rule, we don't know. We shall wait and see. We have time enough before us, for Eternity is infinite.

Our learned countryman Mr. Sadasiva Aiyar, Justice, has declared that National Education is the one and only panacea for all the evils now found in India, and is an *indispensable supplement* (that is how a government servant should put it) to the official educational activities. He has said plainly, as is his wont as he says, that before English education (official) was introduced in India, the Indians, as a class were going along deep ruts of superstitions, self-complacency, and self-righteousness (what is the meaning of this word?), of the lack of a consuming passion for humanity, of the absence of a burning love for *truth* (?) and scientific accuracy, of the contempt for foreigners (then? or now, under the influence of "Home Rule"??), and for other religions, and for literature in other languages, of the unwillingness to tackle new problems of life in a bold, original and questioning spirit and of the incapacity for organised practical co-operative work." Here is the gem of patriotism and *national love*. He is born of such parents characterised by such qualities! He has now got rid of all these!! Such is the *basis* of his love for his mother-land. We are all the sons and grandsons of rotten idiots and hopeless fools! Now, what did *official* education do for us between 1830 and 1880? It remedied all these defects in the Indians, but after 1880, the medicine began to do harm, as a reaction. By 1880, English education began to produce agnostics, atheists, or conformists to conventional, religious and social usuages in a spirit of *cowardly expediency*! What a compliment to our elder brothers! In no way behind the compliment paid to our fathers and grandfathers! The Justice himself was an agnostic, he says, so all were agnostics to and atheists in his eyes in 1880! He has now become, as he says, a

"religious monomaniac." I hope others too become religious later on, under Theosophical or other influence, but I hope not, monomoniacs also! These products of *official* English education became also denationalised and grew incapable of fulfilling their pledges taken in the Senate House with the noble reception of "*lawyers.*" We have now arrived at a definite stage when the crying need of the country is *National Education* as a supplement, to, at first, and probably as a substitute, in course of time, for, *official* education. If we don't accept this grand remedy, we are gone to perdition. If we oppose this, we are foolish or prejudiced! such is the wise judgment of the Editor of The Hindu, regarding Principal Paranjpye. The Editor of the Hindu has been treating us daily to the views of all our men and women who favour or who work for the *National* Education, but why he could not spare his valuable columns for a reproduction of the views of Principal Paranjpye, we can't divine. It was perhaps because he has given the prejudiced and ignorant *Principal*, the honour of his editorial remarks! *Theosophy Home Rule*, *National Education*—who does not correct these three even in his dreams ?? Words disavowing their connection will not take away their close connection. Leave the common factor, Mrs. Besant aside. for taking her as equal to all these movements *in toto* is wrong. She is one Besant as a Theosophist, one Besant as a Home Ruler, one Besant as a National Educationist, and one Besant as Mrs. Besant, the ideal woman! Let us look at them from a general point of view. Theosophy taught and practised the equality of all men and women and the universality of all religions, and thus laid the foundation of Indian Nationality. Home Rule is now expected to give body and form to this spirit of Nationality at once and without delay even before Mrs. Besant leaves this world. National Education is to supply the muscles and the strength necessary for the Indian nation to live long in India, as the inheritors of the present momentous life—ideals of India radiating from the banks of the Adyar? According to Justice Seshagiri Aiyar, we want education which will essentially fit us to rub-shoulders with foreigners. Why rub shoulders alone! The sense of equality and comrade-ship must be there and are there perforce, and even more! But does he mean more than that? And yet our education must fit in with our *national ideals as to religion*. What are these? Will the Justice be able to formulate these, clearly and definitely?

After all Mr. Justice Sadasiva Iyer admits that he has poor acquaintance with the educational world and yet he "needs must" speak of education and national education. Our poor schoolmaster and Principal Paranjpye cannot speak to us through. The Hindu, because as a practising educationist, he is foolish and prejudiced! Mr. Justice Iyer cannot be predisposed! what sound logic!!

Any way *National Education* is the crying need of of the country, then what about the starters of the *Hindu University*, who think that Hindu culture combined with Western education is the best for the Hindus? What about the organisers of the *Mahomedan University* who think similarly as regards their own community? *Hindu-Western Education, Mahomedan-Western Education* are also the crying needs of the country. *Official* education purely secular, must and will continue to exist always as the British Government is determined to give the highest Western culture to Indians leaving their religions and religious culture in their own hands, as the best policy in a country, in which there are many nations and many religions; however much their underlying spirit and faith may be one *theoretically*.

Thus after all we have yet to find out what is *the* crying need of *the* country and then begin to solve the problem. Till then, we may fairly well work on the dictum of the poet, "*whatever is, is right.*"

We shall work with what we have and add or subtract as we find it necessary while we go on working Cataclysmic changes in any system do not serve any good purpose and are generally more characteristic of feminine nature than of masculine.

N. K. VENKATESAN.

Free Education.

I find that one Mr. Venkata Ram Sastri has written on the above subject in your correspondence columns in the issue of the 9th May. He says, 'The Mysore state has made primary education free and is considering the question of making University education also free at least to the residents of the Province.' The Mysore University has already decided that the University education should be free by a majority of votes.

I do not quite understand upon what principles he claims "to hope that the doors of the University will be thrown open to all, irrespective of their place of birth or residence." It is but only legitimate that the Mysoreans should claim for preference first to themselves in Mysore, and then to others, just as we in India claim for Indians. There are yet too many who have to receive their Education in Mysore and it is but a wise measure that citizens of Mysore should be provided for first. It is certainly patriotism and not narrow-mindedness.

Your correspondent has one or two suggestions to make as regards the new National Education movement. He first says "that the objection in some quarters is that the public is kept in the dark about the details of the scheme and next proceeds to say 'that hostile criticism will be disarmed if the promoters of the scheme, will declare that all education will be free. I do not see what connection there is between the Education being declared free, and the hostile criticism being disarmed. There will always be the hostile criticism whether it be declared free or otherwise. At any rate I do not think that Scrutator will refrain from his criticism in 'Olla Podrida' Mr. Arundale in one of the meetings at Trichy declared, that the fee that would be collected from the boys will be kept down as low as possible and I dare say, that it would be far below that collected in the present schools and colleges, conducted by either the Missionary or the Government. It is almost impossible that the education under the new national system can be imparted free even at the beginning.

The promoters of the scheme have it already in their minds, and if sufficient funds are forthcoming, I am sure that the wish of your correspondent will be fulfilled.

Pudukota, S. AMUDACHARI.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.